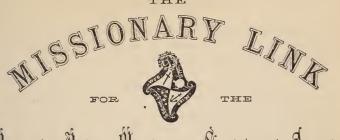


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# Moman's Union Missionary Society of America

#### FOR HEATHEN LANDS.

VOL. 4.

MARCH, 1870.

No. 2.

Nor many months ago, Miss Wilson removed from Calcutta to strengthen our mission force in Allahabad, the station for which she had originally received an appointment. Her experience in zenana-work in Calcutta will, we trust, prove the best stepping-stone to usefulness in a new position, which promises a wide and open door for our efforts.

This is another illustration of the importance of our headquarters in Calcutta, which, inasmuch as cities are great centres of power for good as well as evil, afford the best training-school for competent missionaries. Our readers will rejoice with us to know that these mission premises in Calcutta have been purchased by the untiring efforts of a small minority of zealous laborers for our loved society, within the space of a few months, thus proving what a spur can be given to activity, by an earnest purpose.

## FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

#### INDIA -- Calcutta.

Extracts from the Journal of Miss Hook.

VISITS FROM BABUS.

This morning a learned man asked me if I could tell him where to find the texts in which Christ says His disciples must preach the Gospel to all the world, and, that those who believed and were baptized should be saved, and those who did not should be damned. He had been taking with another Hindoo and told him those texts were in the Bible. The man would not believe it unless he showed them to him, but he could not find them. We read the chapter containing them in Bengali.

A few evenings ago, a Christian man, (who is of the highest class of Coolin Brahmins and is very learned,) came to see us, and brought with him a Babu from the Sanscrit College. He is a Hindoo still, although an earnest inquirer, and is considered a paragon of wisdom. He came on behalf of a friend, who wants us to send a lady to another place where twelve in one family were anxious to learn, and could find no one there to teach them. I have no one to send just now, but I might find one, could I be sure I had money enough to support her. I told him to ask the Babu if he would give anything towards supporting her, and I have not yet heard his reply. While we talked our tea-bell rang, and we gave them both an invitation to go to the table, which they accepted. One of them has taken tea with us before, and is now quite at ease; but the other, I think, had never sat down to a table and used a knife and fork. When we had finished our meal, the books for prayers were brought, and I read the hymn: "There is a fountain filled with blood," and passed the Bible over to the Babu, who is a Christian. He read, and then offered prayer, and prayed most earnestly for his friend, who made some hesitation about kneeling.

#### DECEIT, OUTGROWTH OF IDOLATRY.

I have just heard of another peculiar custom. One of our native teachers was a widow, and a young bachelor wanted to marry her. But, as an unmarried man eannot marry a widow, he was with all due ceremony married to a flower. When that withered and died, he said it was quite proper that he should marry the widow, which he did. She has the faded flower, and says it is to be burned and buried with her when she dies.

It makes one's heart ache to see the utter falseness of a nation given to idolatry. If I could give you an idea of the depth of this depravity, you in a Christian land who never saw anything to compare with it, would not think it possible. We here are deeply impressed with the spiritual necessities of these multitudes. Loud is the call that men shall come to teach them a better religion and give them a law of morals; it will take many generations to cradicate this dark evil, but the sooner it is begun the better. Some imagine that eivilization prepares the way for Christianity; but, judging as well as I can, after a short residence among

them, it seems that education for a Hindoo, without Christianity for the foundation, makes him a more dangerous man.

#### A FAMILY VISIT.

Last night, just at dark, we were visited by a whole family who came in a gharry crammed with five women, one small boy, a baby, and a Babu on the top. There was the mother-in-law, who is a widow, carrying her eldest grandson, a boy of five, her daughter—the mother of the boy, also a widow of twenty, and two daughters-in-law, one thirteen years old, with a baby of about eight months. They all came up and sat on our little verandah, excepting the Babus, who, although the sons of the old lady, and husbands of two, feared they would be a restraint on the ladies, who would not converse before them freely. After the first introduction, they were very talkative. The old lady told me she had been a widow for twenty years, and, in that time, had never eaten but one meal a day, and twice a month had fasted a whole day. I asked if she did not sometimes get very hungry, when she replied at first she did, but now she was used to it. She remarked that their customs were better now than formerly, when the widows were burned, but she would be glad if they were still more changed: she did not wish widows to marry, but that they might eat oftener and wear better clothes and jewels. I asked if widows had harder work and were treated more unkindly than others: she said that depended upon circumstances; as she was the head of the family, she made all the women assist her; and, as her daughter who lived with her was her own flesh and blood, of course she would not allow them to illtreat her, but, should she go to her father-in-law's house, she would be treated like a dog.

We had tea brought up in the hall, and, it being Good Friday, we had some hot cross buns, and invited them to eat. After some little talking among themselves, some of them took a cup of tea and a bun. I came in and sat by a table where the Babus were amusing themselves with Miss Wilson's stereoscope, the gift of the Pioneer Band. I expressed regret that their ladies could not sit with us all together and take tea. They agreed with me, and said they hoped their customs would be changed some day. Then all the ladies went to the room below, and Miss Caddy's sister, who is a very fine musician, sang for them. The group about the piano was so picturesque, I wished it had been possible to have sent you a picture of it. All of them were delighted; some of their faces were beaming with laughter; while others looked grave with wonder. The mother—who was only thirteen years of age—laughed all the time; and her baby sitting across her hip was in ecstacy. When

we bid them "Good-night," they overflowed with affection. One of them put one arm around Miss Caddy and the other about me, and hugged us so tight we could scarcely get away from her.

# Extracts of Letters from Miss Joseph.\* INFLUENCE OF REPEATED INSTRUCTION.

When one of my pupils commenced to take instructions from me, she did not seem to find any pleasure in her studies; her only ambition was to have a knowledge of fancy-work, and it was with the greatest difficulty that I could persuade her to prepare short lessons for me. As soon as she could read, her father made her a present of a copy of "Little Henry and his Bearer;" then she was so taken up with the simple story, that she turned over a new leaf. Had you known her before, you would have been surprised to have seen her reading off page after page, with profound attention. Once as she was kneeling by me, and reading about the sickness and the death of little Henry, she was deeply affected, and the sweet little creature looked up in my face with her radiant eyes, and, with an earnest expression, she exclaimed: "If it would please God to call me away now, I would not regret leaving this world." At another time, when I was giving her a Scripture lesson, an old member of the family who was present interrupted me by saying: "If you would consent to attend our festivals, which are dedicated to our idols, you would become a follower of our religion instead of trying to convert us into Christianity." I looked calmly at my pupil, and asked if she joined the family in their idol worship? "She cannot because she is not confirmed," quickly said the old woman. "But, I will not be confirmed," was my little Bo's response. This, as you may expect, called forth the anger of the old creature, and she declared: "You dare to say that? You dare to think of not doing what your forefathers have done?" The poor little thing was frightened, and had no more courage to answer, so I continued with the lessons.

#### SIMILARITY OF RELIGIOUS CUSTOMS.

It is astonishing to notice how many of the Hindoo customs have originated from some of the practices preserved in either the Christian or the Jewish Church. For instance, this act of confirmation must have had its root in our Church. When there is a certain kind of sickness raging in the country, the Hindoos put red spots all over their gates, and on their doorposts to keep off the plague. Can we doubt that this is a

<sup>\*</sup> Partially supported by Fowler Band, of Utica, N. Y.

corrupt form of what the Israelites were commanded to do with the blood of the Pascal Lamb, to prevent the destroying angel from approaching their dwellings?

SCHOOL AMONG THE FOLLOWERS OF BRAHMA-SOMAJ.

I have opened a new school in the house of one of the leaders of Brahmism. As I instructed three little girls in the family, I proposed opening a school in that neighborhood. One of the younger brothers was exceedingly pleased with the idea, and undertook to raise a subscription, to furnish the school-room. He also gave notice to all his relatives to send their daughters. Then he had the room white-washed, painted, matted and furnished, and besides all this, he has taken upon himself to give twelve rupees every month towards the teacher's salary. I have engaged a Portuguese woman to teach them who has a better knowledge of English than Bengali. The Babu's request was, that the children should receive a good training in order and discipline. On the 1st of September, I went to my school, and found thirteen girls present, all of the most respectable families. They come to school with neat little jackets under their clean sarrees, which is quite an uncommon addition to their dress. The school is opened every day with divine worship, during which my dear little ones stand with folded hands and closed eyes. I often hear some of them following me in a whisper. On the Lord's day, I have Sunday school with them. Let us pray that the blessing of God Almighty may rest on this first Sabbath-school instituted among the Hindoos for the promotion of his glory.

I once had, a conversation with one of the Babus, who said: "We are not deists, but theists. The deists hate Christianity, with the leader of that religion, but we on the contrary admire and esteem Him, we conform to his doctrines, and we consider Him to be a perfect example, something more than human, but not divine. You imagine our religion to be a grand step to Christianity, but we say Christianity is a step to Brahmism." If the Brahmists are so far convinced of the reality of the only true religion, may we not hope that it will end in Christianity? Education is taking deep root, not only among Hindoos, but the Mohammedans also are beginning to take interest in it. I have a school at R-, which is attended by thirty pupils, ten of whom are Mohammedans, the rest are Hindoos. They are overcoming their prejudices in a great degree, for some time ago it was out of the question for a Mohammedan and a Hindoo to sit together on the same form, but here they come and learn together, as if there were no distinction in their castes. What a blessing it will be, when they throw aside all these customs and are one in Christ!

## Extracts of Letters from Miss Caddy.

#### ENERGY THROUGH SICKNESS.

Sometimes for weeks we go on from day to day without anything of much interest occurring. Still we believe the precious seed is being sown, and that it will spring up some day. Often our faith is weakened by looking too much for results from our own efforts, and we come home weary and discouraged.

One lady whom I have written so much about, has been sick ever since Christmas. On Christmas day she sent me a large present of fish, fruit, and sweetmeats. When I went to see her after the Christmas holidays, I was shown into a dark room. At first I could see nothing; gradually the outlines of a bed, made on the floor, became visible. A servant threw open a window in the next room, but instantly a child's voice from the bed cried out to have it closed, the light hurt her eyes. That glimpse of light showed me my pupil's haggard face, and the forms of her two children in the miserable bed; one child at her side, the other stretched at her feet. She tried to raise her head when she saw me, but could not. They were all very ill with measles. The fever raged high, and the foul close air of the room fed it. After two or three weeks, she was able to have me read to her, as her eyes were so weak she could not read for herself; the next week she was better again, and seemed to keep improving, till yesterday, when I found she had fallen back again.

One day she told me that the Babus in two months were to have a grand show of the work of the native ladies, and she wanted to do a small bag in beads to send to it. She added, "I would also like to send (if you think proper), a text from the Bible, written very large." When I told her of the texts we were illuminating, she was charmed with the idea, particularly that they were colored. To day I found her sitting on a piece of mat on the floor of an open verandah, with the sun streaming upon her. She said she was cold, and was obliged to sit out there. I gave her the text, which she read quite plainly, and thought it was beautiful. As soon as she is well enough, I shall take her some paints and brushes, and show her how to paint one.

#### DRAWBACK TO MISSION WORK.

One of the chief characteristics of zenana-work is constant change. It is rarely that we can keep the same pupil for any length of time, which is to be attributed chiefly to the early marriages. You will understand this better if you know the Hindoo way of living after marriage. When a man marries, he does not keep house for himself, for

he cannot with his child-wife, but he takes his wife home to his father's house, and sometimes we find six or eight families living in one house. The son's wives are called "bos," When first these "bos" are married, and go home with their husbands, they are little girls under ten years of age, and the older "bos" domineer over them greatly. It is always "new bo do this," and "new bo do that." These bos are kept under great restrictions in their father-in-law's house, for a certain period. They cannot speak above a whisper, nor uncover their heads in their mother-in-law's presence. They do not stay more than a month or two, at one time, in their father-in-law's house when they are first married; but, from that time, they are constantly going backwards and forwards from their father's to their father-in-law's houses, and this accounts for the constant changes in our work. Generally one or other of the houses is out in the country, so that we lose sight of them for months, and if they are willing to learn again, when they come back, we often have to begin at the beginning, as they recollect very little of what they learned before. It is very trying in this respect for us, but God alone knows how His work may spread by this means. What a blessed time it will be when there shall be no need to say "Know the Lord," for all shall know Him.

But, notwithstanding, the women become deeply attached to their teachers. I have been obliged lately, on account of the hot season, to give up teaching one of my schools at B.—. I sent the lady teacher the text, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," which I had illuminated for her. She wrote me such a nice letter in acknowledgement. In one part she said that "she prays to God every day to make me strong, so that I might be able to visit them again."

### Allahabad.

Extracts of Letters from Miss Wilson.
Introduction to New Pupils.

Oct. 18th.—To day Miss Bond introduced me to the houses in which I am to teach. The women stared at me greatly, as they always do at a new face, but seemed glad to see me. We will visit each house twice a week, as we do not have enough native teachers to send every day, as we do in Calcutta. The most of the women in these houses have only been taught a short time, so that we can only give them elementary studies, but they listen to the reading of the Bible, and show by their questions

that they are interested in it. We have two pupils who are quite old. I was amused to see the efforts one of them made, to recall all the names of the letters in the first line of the book, after she had been told a great many times. She has made lace and knows how to sew, but wishes to learn tatting also. As we informed her that we wished her to understand all the first book, before we shewed her how to do it, I think this was the secret of her perseverance. We found a Babu in one of the houses, a member of the Brahma Somaj, and told him that we wished he would use his influence with his friends, to aid us in organizing and sustaining a school, for Bengali women. We thought they could attend, by being brought in close carriages to one place, and then we could give them much more time, than we can in going from house to house. He seemed to look favorably on the plan.

#### DAILY INCIDENTS.

Oct. 20th.—Went to the school. We have twenty names on the list, but they are not all at home, as they are apt to go away and visit on account of the Poojah. I found, when in Calcutta, that they were very fond of asking questions, so I concluded to make use of this method of interesting them and gaining information. In one house the wall was quite covered in one place, by a great variety of those horrible pictures of the goddess Kali. When I asked what those were there for, the woman rather reluctantly answered, "Oh, those are to ornament our house with." "Well" I said, "I do not admire them very much; I think they are shockingly painted." Then I asked why the goddess had her tongue hanging from her mouth, and why she had so many arms; "Are those who make them wiser than God, who gave us two?" They did not seem at all angry; said they did not worship or believe in them; they had only to do what their friends did. My heart ached for them. May God open their minds to receive the truth, that their children cannot have that excuse!

One woman said she could not come to me as soon as I came, as she was saying her prayers. I asked her who she prayed to. She answered, as if quite hurt by the inquiry, that she was praying to the God who made the world. I asked what words they used, but she said she must not repeat them. Then I mentioned that the day before, as I was passing into one of the houses, I saw a man sitting near the door repeating the word "Rom, Rom," and who told me he was saying it for pice, and then asked, "Was he praying?" She said, "No, that was not prayer." I read the Lord's prayer to her, and told her something of the true nature of prayer. She seemed to assent to it all. There was an old woman there who is over one hundred years old, and seems very childish. Poor creatures, it is

very sad to see them, and feel that you cannot help or teach them in any way.

## Reports from Bible-Readers and Schools.

## BURMAH -- Rangoon.

Extract of a Letter from Mrs. Cephas Benedict. [Communicated by the Phila, Branch.]

October 19, 1869.

Our three Bible-women have never been more indefatigable in their efforts, and have never shown more interest in their work, than during the past year. The dear old woman whom I have mentioned before, indeed, whom I always mention, for she was the first Bible-woman in Burmah, has never flagged in her work, but has steadily become wiser every year in devising ways and means for going among the people. She is often planning a succession of visits to one or another, in town or in neighboring villages. There have been lately several inquirers in different villages at the distance of from five to fifteen miles from the city, and, when the Bible-women hear of any such, especially if they are women, they try to see them. All these inquirers are in the midst of heathen relatives and neighbors, who do all they can to discourage them from accepting the truth.

Our Bible-woman, A-wab, has been made very happy lately, by seeing the fruit of her faithfulness long ago. A very sensible woman of fifty-five years of age, and, what is very uncommon, who can read, met A-wah five or six years ago, at a house where she had gone to talk to the mistress, and there first heard the Gospel, and took a few small tracts. About three months ago she again met A-wah, and told her that she had seen her. She had been convinced of the falsity of Buddhism, and of the truth of Christianity. She had not been in Rangoon much of the time, but had carried her tracts wherever she went, and had read them to tatters. She gave herself no rest until she was baptized and received into the Church.

Mrs Stevens, who kindly took the supervision of Muh-chio's work, thus writes: "The best account I can give of Muh-chio's work since her long sickness is, that she has made two visits to the bazaar, several to the women in the hospital, and has been from house to house in the street where she lives, and has given away tracts to strangers who have called upon her. I am happy to say of the Kimindini school, it has daily increased in numbers and interest. Many of the children are irregular in their attendance, but there are about fifty pupils at school, daily. Many of the girls have learned to read and write well during the past year, and

the older ones study geography, arithmetic, and primary natural philosophy. They are also taught plain sewing, crocheting, and worsted work, of which all the natives are very fond. I have much comfort with the school and would have much more, if health and other duties permitted me to spend more time with the children."

## MAULMAIN.

Extract of a Letter from Mrs. Haswell. [Communicated by the Phila. Branch.]

Nov. 20, 1869.—I am much pleased with my daughter's work in the school, and am agreeably surprised at the appearance and general behavior of the girls. I have never seen Burmese girls so well advanced in arithmetic and geography—studies to which I have found them disinclined in the day-school. They solve problems in reduction and in fractions as expertly, and point out countries, towns, rivers, etc. on the map, as readily as do pupils in the schools of America. I would like you to look in upon us some evening when the girls assemble in our drawing-room to sing. My daughter has just taught them to sing different parts, and they succeed very well. But what gives us greater joy, is the interest manifested in religion. The daily study of the Bible for an hour before other lessons begin, and the frequent conversations on the subject of personal religion are making an impression on their minds that we hope will be lasting. Two of the girls give evidence of conversion, but have not yet united with the Church.

# INDIA --- Satara.

Extracts from the report of Martha, a Bible Reader, supported by relatives in Memorian of Mrs. Mary E. Munger.

Jan., 1869.—In my visits read and explained the 15th Chapter of Luke, dwelling particularly on the 20th verse. I said, "We have all abused the gifts of God to us, we have not done what we ought, we have not made a right use of our powers. We have gone astray from God; still he is merciful, more so than this father in the Parable. Therefore we should come to him in prayer. He is ready to receive us, but we should come to him in the name of the Lord Jesus Christ." They listened well, but one said, "He of whom you speak is not the true Saviour; show him to us." I replied, "If you seek Him, you will find Him."

January 2nd.—Read the 5th Chapter of Matthew, but talked from the 8th verse. We must have a clean heart. Some say, "Don't touch a low-caste person, nor eat his food; bathe, perform the prescribed ceremonies,

and you are pure." This is a great mistake, for God looks at the heart. The heart therefore must be pure. At the judgment day all will see God, but He will only be the friend of those who have clean heart. God has not a body, He is a Spirit, therefore we cannot see Him with our mortal eyes.

January 14th.—Read the 13th Chapter of Luke, and spoke from the 7th verse. The husbandman looked for fruit. The Lord knows what fruit we bring forth. He is merciful and gracious. He desireth not the death of any, but rather that they turn and live. If we do not turn, we shall be cut down. Then let us embrace the great salvation He has promised.

July.—Visited the house of an old man who has had five wives, one of whom is dead, one ran away, and three are living with him. It is only a short time since he was married to his fifth wife. She is very young, and seems more like a daughter than a wife. One of his wives was sick, and knowing that I practise medicine, he called me in to see her. As I entered the house, the sick woman sat up, and began to thank me for calling. I talked with her and gave her medicine, and said I would call again on the morrow on my way to the meeting. At this time the old man said, "I am a rich man, I have plenty of money; but of what use is it to me? I have no children to inherit it. What shall I do?" I replied, God our helper will help you. You should not distress yourself so much about the riches of this world; but rather secure that imperishable treasure which God has laid up in heaven for his people. That treasure is everlasting life and peace, and you may have it by believing on the Lord Jesus Christ.

#### DEHRA.

Extracts from the Journal of Margaret and Julia. Supported by ladies in Flemington, and S. S. and friends, Trenton, New Jersey.

We went to the house of a Hindoo, and there began our conversation with the women. They were all busily engaged with their work, and we said, "Will you go on with your work, or will you listen to us?" They answered, "We will hear what you have to say, for all your words are written in our books also." We read the 3rd Chapter of Acts, and asked them why they worshipped gods and goddesses, when the Lord wished them to worship himself only. A woman replied, "If God does not wish us to do so, why does he not put the thought into our hearts that it is wrong?" Then we read the 1st Chapter of Romans, and tried to shew them how they hardened their hearts.

As we were walking along, we saw several women gathered to-

gether, and at once suspected they were engaged in some act of idol worship. We asked, What are you doing? "The work by which we live." "But you should worship God alone." "That is impossible." "But Jesus Christ came into the world to reconcile us to God." "Oh, we shall all be forgotten after death." Reading the parable of the rich man and Lazarus, we explained to them what we knew of our state after death, and they listened with great interest and wonder.

April.—At the door of a house in a village we found six women sitting. We read the 4th Chapter of Luke, and explained it, while they all listened with good attention, and, at the end, a woman said: "When God chooses he will make us all Christians, and then we shall be saved. Why did he not cause us also to be born in Christian families?" Then we had to show them how being born in Christian families was not enough, and that only those would be saved who believed in Christ, the Giver of salvation.

April 17th.—To day we went to the house of a grain merchant, and found a number of women sitting with his wife, all busy with their spinning wheels, making cotton yarn. Seeing us, they looked pleased, and begged us to sit down in their midst, and some of them who had met us before, said, "These women tell us very good things." There was one old woman who listened with great interest, and we began to tell her the joys of heaven. At this, two or three other women laughed rudely, saying, "Do you think God would prepare such a place for us?" We answered: "Most surely he has. Listen while we show all his love toward us." As we told the story of Christ's love, and the pain he bore for us, their hearts seemed to open and soften, and they let us go on without interruption.

April 21st.—We went to a village across the river; the people were very ignorant and we tried to teach them by pictures. We showed them one where Christ was riding on the colt of an ass, and read to them the account as given in the gospel of Luke; and the women seemed very much pleased. There was one woman who had a son who could not use hands or feet. She began to tell us about him, and to weep bitterly, because, as she said, God was angry with her and sent this as a punishment. We told her God did not show his displeasure in this way, and that instead of turning from Him as an angry judge, she should go to him for comfort and rest; repenting of her sins, she should put her whole trust in Christ, who suffered for her. After a long talk we came away, the woman thanking us for the good news we had given them. They were nine in all.

# Home Department.

The Ninth Anniversary of the Society was held at the house of the President, January 17th. Rev. W. Wallace Atterbury conducted the opening exercises. After the regular election of officers, and reading of the Report, Rev. H. J. Van Lennep gave some statements relative to the great power of woman in that part of the East where thirty years of his life had been passed in mission labor. He mentioned that so much had been written and said of the degradation of women in the East, that it led us often to undervalue their influence, not only upon society indirectly, but over men as individuals. And yet, no power could be more productive of evil It was because woman, even though so debased, consequences. exercised this mighty influence for evil that society was deteriorated, and elevating aspirations were crushed out. As illustrations of this power, he mentioned that, if a woman desired to procure a divorce, it was only necessary for her to appear before a magistrate, and place her slipper with its sole upward. A peculiar significance was attached to this proceeding from which no man could have a repeal. He also alluded to the yearly custom, which obliged every one to acknowledge the Sultan's allegiance, by a profound obeisance in his presence. His own mother was obliged to prostrate herself, but was immediately raised by him and placed in an honorable position near him, as the being to whom he owed not only power, but life itself.

Mr. Van Lennep, after enlarging on the great work which was opening before the Society, especially alluded to its union characacteristic which had been so harmoniously displayed through nine years. He spoke of the stumbling-blocks our denominational diferences were to heathen converts, and what an example the successful existence of the Society would be to the world.

Mr. Atterbury followed these remarks with a few reminiscences of Eastern travel in places where the leaven of mission effort was doing so much for a dense population of Mohammedans. He spoke of the influence which graduates from mission-schools were exerting, by establishing classes for little girls in their own retired and often almost inaccessible homes.

In closing, he remarked that he felt the great motive which should arouse Christians to labor for the heathen, should not be the sympathy which their distressed condition awakened, nor the duty which the Church laid upon us to spread the Gospel, but the constraining love of Christ. Inasmuch as He had done all for us, our hearts should overflow to prove to Him our life's devotion.

#### OUR MISSION HOME.

But few of our distant friends have known of the effort we have made within the last year to purchase a "Mission Home" in Calcutta. We formerly leased a house, which became uninhabitable, and necessitated a removal. The difficulty of securing suitable premises lay in the fact that Calcutta is divided into three sections; the European, too expensive and distant a quarter for missionwork; the native, an unhealthful and disreputable locality; and the neutral ground occupied by East Indians, foreigners of limited means, and missionaries. A house suited, in every respect, for our work, was unexpectedly offered for sale, and, although its cost was \$20,000, a strenuous appeal was made by our missionaries to purchase it. By a strange interweaving of circumstances, the purchase became almost a necessity, and bravely did a small handful of ladies undertake the burden of raising the funds without diminishing our regular income. Our Philadelphia Branch which had taken the initiative in the movement, promised to raise onefourth of the amount; while New York and Brooklyn would divide the remainder. With unflagging zeal, which is itself a grand impulse, the work has been accomplished. We have not given every loved member of the Society an opportunity to own a share in this "Home," but none the less do we wish them to feel a warm, personal interest in it. We desire them to think of it every time

they read a line from the dear missionaries who reside in it; to remember that here gathers, daily, our Normal school of thirty-five native teachers; and here, soon, we hope to accommodate many of the little orphans now supported by the special contributions of friends. Thus does this "Home" thoroughly combine all the necessities of the head-quarters of our India mission. In our own houses of comfort and luxury, shall we not offer a petition for heavenly benediction on the distant abode of our representatives, which has been given us in direct answer to prayers and earnest effort—faith and work thus going hand-in-hand?

#### Communicated by the Sec. of the Phila. Branch.

It is with feelings of profound gratitude that we announce to our many friends and patrons the removal of our share of the debt incurred by the purchase of the Calcutta Home, which has for the past year weighed so heavily upon us. The attainment of this result has not only relieved the Philadelphia Branch of a great responsibility, but it has excited a new interest in the cause we are pledged to support. Miss Brittan, the devoted missionary of the General Society, who is now in this country, has been unceasing in her efforts to give her testimony to the cause to which she has devoted her life. Many hearts that had never before realized the degraded condition of heathen women, have been warmed into active sympathy in their behalf, and are now devoting time, means and prayers to their relief. So great has been the enthusiasm in the work, that the special effort made to complete the payment of the Calcutta Home, has not detracted from the regular annual income of our society. On the contrary, our Treasurer reports a larger amount for current expenses than has ever before been received.

As we realize the magnitude of our work, we also realize our own power to labor, and our solemn responsibility as stewards of that mercy and goodness which we so richly enjoy. God grant that we may so use the talents committed to our care, that ever remembering the Saviour's last command, "Go ye out into all the world, and preach the gospel to every creature," we may consecrate ourselves anew to His service and glory."

C. W. M.

# MISSION-BAND DEPARTMENT.

#### THE BELL-RINGER OF THE CORAL ISLAND.

Amp the beautiful Coral islands of the Pacific, is one around which still lingers a touch of fair Eden, the earthly Paradise of mortals, when, as yet, they were sinless. Although its mountains tower four thousand feet above the sea, its peaks are covered with fruit trees and rare ferns and flowers, making them look like a terraced garden. From the depths of the Ocean rises a high reef of coral nearly half a mile broad, forming a perfect barrier against which the mighty waves in vain seek an entrance to the miniature harbor studded with four evergreen islets.

And yet this picture of fairy land was once the abode, not only of idolaters, but cannibals, who rejoiced with savage delight when a successful battle gave them the prospect of a rare feast. But at last, in God's own time, some native Christians, who once had been born and trained in idolatry, came from distant islands to dwell among this barbarous people and teach them of our holy religion. So peaceful was their influence, and so untiring their zeal, that in less than three years, fifteen hundred of these wild savages had burned their idols of wood, cloth and feathers, and had built a chapel to the only true God whom they were learning to adore and love.

Several years afterward this beautiful island became the centre of a Mission Station, around which schools and churches rapidly sprung up. One evening the missionary, who made his home among these humble followers of the Saviour, heard a timid knock at his door. On opening it a pair of bright black eyes were lifted timidly, and a childish voice said, "I want to know if I cannot do some work for the house of God." "What can you do?" asked the missionary; "you are such a little fellow." "Oh! I could ring the bell," the boy answered quickly, "and that would tell the people to come to school and to church." The bell in this beautiful island was not one of our metal cast-

ings, of which a slight pull might set the clapper in motion, but it was made of a tree so hard that it was called iron-wood. This was a few feet long, hollowed out, and when struck stoutly with a stick, gave out a sound so loud, it could be heard two miles distant. It was not an easy task to become the bell-ringer in this "house of God," but faithfully did those little hands discharge this daily duty with as much delight as if his happiness depended on it. When a boarding-school for boys was established in the station, the missionary selected those who gave most promise of becoming good students. The little bell-ringer was not among this number, and downcast he wandered about, until his sorrowful face attracted the notice of the missionary. "What is the matter, little bell-ringer?" was the earnest question. "Alas! my heart has been crying all day. I thought you would call me to your new school, and I kept looking at you all the time you chose the boys, and when you said you could not take any more, my heart began to cry." "But," said the minister, "you are the eldest boy in your family, and your father needs you to sow and work in his plantation." "Oh! I am sure my father will not say no, if you will only allow me to come to school," the little fellow eagerly cried. And thus in a short time the way was made smooth, and the young student entered the school with a hearty good will, to study and work as bravely as any boy. No hard lessons or busy days could prevent him from beating the wooden bell every time it was needful to call the islanders to their little chapel.

Days rapidly sped away, until the boy had reached his four-teenth year, when he sought the minister again at night, to tell him, as he expressed it, "a little thought." This was, that he longed "to become a man of God," and desired to give himself to his people, and preach to them about the God who had given him so much happiness. The minister told him this was not a little thought, but that it was the great and only object our Saviour had in redeeming us, that we might become the true sons of God. A consistent life of daily duty soon led him to be admitted as one of the members of that little chapel, from which he was sent to the college where native teachers and

pastors were trained. When ordained a missionary of the Cross, it was decided to send him to some distant islands, where, as yet, no one had been able to gain access. He wept tears of joy, saying, that his only desire was to tell some savage cannibals, who lived as once his ancestors had done, of the peace which could only be found at the feet of Jesus, where, like the changed demoniac of the Gospel, they should sit clothed, and in their right minds.

Hundreds of miles away from his beautiful home did he sail, until he reached the islands where dwelt the chiefs, who in angry retaliation for the injuries of white men, had martyred the missionaries Mr. Williams and Mr. Harris years before. There this faithful bell-ringer lived, still seeking only to do "some work for God," and was the means of leading these same savage chieftains to the fountain whose waters can cleanse from all stain of sin.

S. D. D.

#### LINKS TO OUR CHAIN IN CHINA AND INDIA.

\_\_\_\_

Of Ah-to, a girl in a school at Ningpo, China, supported by "Howard" Mission Band of Albany, Mrs. Barchet writes: "You have for your protégé a most interesting girl, although she is blind, to whom I feel more attached every day. At one time I feared her love towards her Saviour, and for holy things, was growing cold; but lately her Christian-like, diligent conduct, makes me hope that she does strive to walk humbly, and in the fear of God. May this change not be in answer to the prayers offered for her in a distant land? Ah-to recites all the lessons learned in her class, and is generally the most accurate in doing so. Lately she has attempted needle-work; very coarsely no doubt was it done, but I was glad to see her make the trial. Gradually and slowly the film over one eye seems to decrease, and she sees a little. The doctor who has been consulted about it several times, seems to fear an operation, lest the little light she has, should be entirely quenched. We hope if it be the will of God, she may in time enjoy the light of the sun, and be able to employ more of the precious time now hanging on her hands.

For the last few days she has been diligently persevering in knitting herself a pair of stockings, which may prove a suitable occupation for her constantly.

Of the pupils in the Chittoor Seminary, in India, supported by friends in Syracuse, N. Y., Mrs. Jared Scudder, writes: Anna is married, and therefore does not require a support from you longer. She was united early in March, to Shadrach, a caste convert from Congeveram. Some of the mission preached at that place some years ago, and after their return, this boy came to Vellore, saying that he wished to be a Christian. He was taken to the Seminary, and has remained there until last January, when he was sent by the mission as a teacher in Chittoor. He has always been a great favorite, and when he came here, brought a note from his teacher, asking us to select a good wife for him. I recommended Anna to him as being one of the best girls in school. They are now living very near us, and appear to be very happy.

In the place of Anna, I have chosen another girl for you, and I hope this will meet with your approval. Her name is Santhoshum, which means "Joy," and whenever I see her I think she is well named, for she has such a smiling, happy countenance. About a year since her mother came to the house with this little girl walking by her side, and an infant daughter in her arms. She said to me, "I have come to see if you will take this girl in school." I asked her what was her reason for wishing to place the child thus. She replied that for months the girl had been teasing her to bring her. She had seen the girls going to church on Sabbath, and longed to be one of them, and as she was poor, and found it difficult to get food, she was willing to give her up. I told her that she could never be allowed to go to the village to see her, and she could have nothing more to do with her, beyond coming to see her occasionally. She said she was quite willing to sign a paper to that effect. The girl had been called by a Tamil name, meaning "Fish-eye," but, when she was baptized, I chose her present name. I cannot think that the child has ever repented of her choice. Her face beams with happiness, and she is very bright and learns fast. I suppose she is about 9

years old. Her mother came once or twice to see her, but it is a long time now since I have heard anything of her.

## New Mission Bands.

Miss Wallace writes: I take pleasure in notifying you of the formation of a Mission Band in Brooklyn, connected with the Throop Ave. Pres. Church, organized Nov. 24th, 1869, and known as the "Mission Band of the Throop Ave. Pres. Church."

"Rochester Ave. Mission Band," Secretary, Miss Mudge, has also been formed in Brooklyn.

"Rogers Band" in the South Ref. Ch., N.Y., Mrs. E. P. Rogers, Pres. Miss Jermain, of Albany, writes: "I have formed my own Sunday-school class into a separate band, and have given them the name of the 'Little Gleaners.'"

From Piqua, Obio, we have received the first contribution from "Clewell Mission Band," formed January, 1870. Pres. Mrs. Douglass.

Also, from "H. W. Brown" Mission Band, Cin., O., C. N. Lupton, Sec. We have also received our first contribution from the "Utica Star of Bethlehem." Pres. Mrs. W. S. Crittenden.

Miss H. Chamberlain, of Newark. Del., writes. "We have called our little Society, the "Hamilton Band," for our pastor. Our infant class of eighteen little boys on being asked what I should tell you was to be done with their contribution of eight dollars, said: 'Tell her it is a Christmas

gift for the dear Lord Jesus."

Miss Hardy, of Ithaca, N. Y., writes of a band: "Will you please receive these new helpers, under the name of the 'Mary Louisa, In Memoriam, Band?"—remembering those in the work of Christ dear to them both,—two of our beloved friends, who have passed from the church on earth to the church in heaven,—Mary, wife of our late pastor (Rev. Dr. Torrey), and daughter of the late Pres. Humphrey of Amherst; and Mary Louisa Williams, but recently a member of our school, the friend and companion of my scholars.

The Kentucky Branch announces a new Band since their organization

as an auxiliary—the "Eva Memorial," by Miss Mary La Fou.

#### NEW LIFE MEMBERS.

Mr. and Mrs. J. F. McCoy, Mrs. Mary W. Aldrich, Mrs. H. W. Chatfield, Mr. W. H. Harris, Mr. Enos W. Taft, Miss Mary L. Harris, Miss Alice F. Harris, Miss Edith McGregor, Miss Ella McGregor, Miss Sophie A. Warner, by Pioneer Band Brooklyn.

Miss Brittan, by Bands in Kentucky Branch.

Miss E. D. Brace and Miss Anna Hull, by "Porter Mem. Bd.," Catskill, Mr. Robert C. Nichols, Bridgeton, N. Y.

Miss Helen Buckingham, by Mrs. C. P. Buckingham, Chicago, Ill.

Receipts from December 10th, to December 31st, 1869, \$2,574.77 See items in Annual Report for 1869.

RECEIPTS INTO THE TREASURY from Jan. 1st to Feb. 10th, 1870.

Receipts into the Treasury $f$	rom Jan. 1st to Feb. 10th, 1870.
Branch Societies and Mission Bands.	MEMBERS:
MASSACHUSETTS.	Mrs. E. Nott, \$5; Mrs. William Wells, \$1; Mrs. M. Schwerin, \$1;
Boston, "S.B.Capron," Band, per Mrs.	Mrs. Cordell, 50c.; Mrs. Anna
H. E. Hooker\$20 00	Angle. \$1; Mrs. McMullen, 50c.; Mrs. Brownell, 50c.; Mrs. Bar-
CONNECTICUT.	hydt, \$1; Mrs. Dr. Dn Bois, \$1; Mrs. L. Widmer, \$1.50; Mrs. N. Caim, 50c; Mrs. Wm. Johnson, \$1; Mrs. John W. Veeder. \$1;
Fairfield, "Star of Bethlehem," per	Caim, 50c.; Mrs. Wm. Johnson,
Miss J. B. Nichols	
per Miss M. G. Brainard, of which 10 from Miss Mary Lockwood 45 00	T. Fonda, 50c.; Mrs. Vedder
	T. Fonda, 50c.; Mrs. Vedder Switz, \$1; Mrs. J. W. Chite, \$1; Miss Emma Brown, \$1; Miss Kate Van Duren, \$1; Miss Susie Washington, \$2, Miss Vender
NEW YORK. \$103 0)	
Albany Branch, Mrs.S. R. Townsend,	50c.; Mrs. J. H. Barhydt, \$1; Mrs. Jonas Caim, \$1; Mrs. Bronk, 50c.; Miss Fanny Paige, 50c.; Miss Van Epps, 50c.; Mrs. Wycoff, \$1; Mrs. Welch, \$1;
Treasurer, besides \$7.50 for Kardoos\$287 63	Bronk, 50c.; Miss Fanny Paige,
(See account of Albany Branch	Wycoff, \$1; Mrs. Welch, \$1;
Binghamton, "Benton Memorial,"	Fanny Forrester Brownell 28 00 Utica, "Star of Bethlehem," per
Bingliamton, "Benton Memorial," per Mrs. O. N. Benton	Mrs. S. W. Crittenden, for child
stitute Miss E. Brace and Miss A.	in India
Taylor's School in Beirnt 88 32	itables," per Mrs Grinnell 10 00
Brooklyn, "Clinton Avenue Zenana Society," per Miss Beers, for a mis-	\$1,530 14
sionary in Calcutta	NEW JERSEY.
ward Melvill, Esq., Treas., for B.	Bridgeton, "St. Andrew's Mission
Band of "Church of the Messiah,"	ols
Miss Helen T. Bartow collector 20 00 "Karen" Band of Benevolent Soc.	Princeton, "Phœbe Maclean" Band.
of Washington Ave. Baptist Ch	per Mrs. Chas. C. Olden, including \$6.55 from Little Phœbe's Mite Box, for heathen children 26 55
Mrs. R. Martindale, Treas., for 'Ida Hammer' in Bassein 50 00	Mite Box, for heathen children 26 55 Trenton, St. Michael's S. S., per Mrs.
"Atlantic Ave. S. S.," per Mrs. Wm. H. Harris	Buttolph 27 82
Reesevine, "Adirondac Miss. Band,"	\$79 37
Miss Helen P. Prescott; the work of six little girls	PENNSYLVANIA.
New York S. S. No. 1, of South Re-	Philadelphia, Philadelphia Branch for Missionary Links 72 70
"Star of the West," of 29th st. Ref. ch., Mr. J. Van Dyke Card,	For support of a Bible Reader, under Mrs. E. J. Bridgman, Shang-
Treas	hai 242 66
"Busy Bees," Miss Hunt's S. S. class 2 50	Williamsport, "Brainard Band," per Mrs. D. Bussler, viz: Mrs. Win-
Owego, S. S. of 1st Presbyterian ch	terode \$1, Mrs. D. Updegraff, \$1,
"De Lancy" Band, per Mrs. S. A.	Mrs. McCormick, \$1: Mrs. Chalmers, \$1; Mrs. S. Ault, \$1,
Parker 20 00 "Sasannah" Band for 1869, per	Mrs. George Lormer \$1. Miss E. Aut, \$1 and for Links \$1 8 00
Miss Pumpeny	
Salisbury Mills, "Bethlehem" Band, per Mrs. Wm. Holliday	DELAWARE. \$323 56
Schenectady, Schenectady Society for the Education of Orphans in	Wilmington Mr. J. T. Ganse and Mr.
Calcutta," Mrs. M. Schwerin, Pres., Mrs. Ira Brownell, Vice P.	S. Harlan, Jr., each 20, through Woman's Un. Miss. Society of
Mrs. R. B. Welch, Sec. and T'r	Wilmington 40 00

DISTRICT OF COLUMBIA.	New York, The Misses Halsted,		
Washington, "New York Av Band," per Mrs. W. L. Waller 43 00	subscribers, including \$5 from Mrs. C. C. Darling	25	٥
per Mrs. W. L. Waller	Mrs. D. W. Chapman collector		04
OHIO	" Chauncey Shaffer		0
Cincinnati, "W. H. Brown," Mission	" T. F. Bull	5	00
Cincinnati, "W. H. Brown." Mission Band, C. N. Lupton, Esq., Sec 20 00 Piqua, "Clewell Mission Fand," per			
Mrs. C. L. Brownell, Sec 25 00		200 20	
Market and the same of the sam	" F. A. Lane, subs	20	00
INDIANA. \$45 00	Mr. F. W. Van Wagenen Miss Varick. per Mrs. T. C. Dore-	5	0(
New Albany, "W. C. Anderson"	mus	20	00
Miss. Band, 1st Presb. ch., per	Mrs. Mary N. Slocum, per Mrs T. C. Doremus.	2	50
Miss Jennie L. Duncan 20 00	" J. C. Davis, per Mrs. T. C. Do-		
KENTUCKY.	remus	5	0(
Louisville, Infant school of Walnut	remus	20	00
St. Presb. ch., Miss H. M. McDougall, teacher, per "Carrie Loving Memorial" Band	" J. B. Kissam, per Mrs. T. C.	2	OC
ing Memorial" Band 8 26	Doremus		
Branch, per Mrs. John A. Miller 15 00	Doremus Mrs. Pignolet, per Mrs. T. C. Dore-	2	0(
	mus	2	
Total from Branch Societies and Mis-	mus. " Hayes " Albyn Marie.	2 20	
sion Bands	M. O. Roberts, subs	20	
	" E. M. Reisch subs	5	00
	Churchill	3	00
	irad Hawley	10	
	" Daniel Le Řoy, subscriber " S. A. Church	20 3	
Other Contributions.	" Jacob Le Roy, subscriber " Charles Whitehead, per Mrs	20	
VERMONT.	W. H. Wells	5	00
Rutland, Mrs. N. Kellogg coll'r 1 50	Mrs H K Corning subscriber	25	00
MASSACHUSETTS.	" C. L. Westerlo, collector	6 10	
Dorchester, Miss Sarah M. Vinson,	Mrs. H. H. Hatch, collector	7	00
collector	"Wm. Ranson, collector, of which \$20 00 from Mrs. O. P.		
collector	Hubbard, New Haven	32	00
	Stewart Brown, Esq., for 1869-70 1 Syracuse, Miss J. Cobb, collector	21	00
CONNECTICUT. 53 00	Washington Heights, Miss Tappan,		
Fairfield, Miss Le Roy collector 20 00	for sale of fancy shoe	3	00
		909	50
NEW YORK.	NEW JERSEY.		
Champlain, Mrs. C. M. Moore, coll'r. 5 00 Brooklyn, Miss Cynthia Woodruff	Bellona, Mrs. M. A. Goldsmith's Bible class, of Presb. church	10	00
collector 90 00	Bridgeton, Miss Julia F. Nichols, to		
Mrs. M. W. Smalley, collected in Central Bap. ch	constitute ROBERT C. NICHOLS, Esq., Life Member in part, and for		
Miss C. Smithers coll'r 33 00	"Links' \$2 00	37	00
Miss M. Messenger coll'r, of which, \$6.50 for Links	Hamburgh, North Hardiston Ch. per		00
Miss C. L. Mitchell coll'r, of which		10	UU
\$2.50 for Links 24 50 Gouverneur, Mrs. Lewis B. Parsons 5 00 Homer, Mrs. Wm. T Hicok 5 00 Hudson, Miss, M. N., Cobb. 2 00 New Brighton, S. I., Mrs. Leslie Ir-	Morristown, Miss Mary Danforth, subscriber	50	00
Homer, Mrs. Wm. T Hicok 5 00	Newark, Mrs. Theo. H. Smith, col-		
Hudson Miss. M. N. Cobb 2 00 New Brighton, S. I., Mrs. Leslie Ir-	Princeton, Mrs. Arnold Guyot	3 10	
vieg, of which, from Miss Minnie	Trenton, Mrs. Samuel Brown	5	00
Lawrence. \$10, Mr. Wm. P. Woodworth, \$5, Mrs. Irving,	Miss Julia Brown	5	_
\$5	\$1	031	00

DISTRICT OF COLUMBIA.  Washington, Miss N. W. Wright, for Bible Reader in Calcutta  MICHIGAN.  Jonesville, Mrs. E. O. Grosvenor, for "Links"  OHIO.  Cincinnati, Mrs. J. E. Hulburd, subscriber	20 00 30 00 7 50 20 00 25 00	Mrs. C. P. Buckingham, to constitute Miss Helen Buckingham, Life Member, \$50 00. Mrs. C. Stark- weather, \$1, Mrs. Hanley, \$1, Mrs. C. V. Robbins, \$5, all per Mrs. Avery		
Society, from	Jan. 20 00 2 00 2 00 2 00 2 00 2 00 2 00 2	Mrs. J. L. Sedinger   1 00		
Mrs. Benj. Griffith  "S. C. Campbell.  Miss M. J. Lewis.	20 60 5 00 2 00	\$346 75 Anna M. Kennard, Treasurer.		
Receipts of the Philadelphia Branch for "Calcutta Home" Fund,				

from Jan. 1 to Feb. 1, 1870.

MISS ANABLE'S COLLECTION.

5 (0

Mrs. Reech.
Mrs. Turner
A Filend.
Concert tickets.
Miss Goodfellow.

MISS BONNEY'S COLLECTION.

Cash. 5 00
Cen ral Cong. Ch., Phila., making
Pastor Rev. Edward Hawes Lite
Member. 69 00

Mrs. W. E. Skenk, collected by Mrs. B-eed. 500 Mrs. H E. Lincoln, 1120 Green St. 2000 "Henry Martin" Miss. Band Mrs. Perott, Pres. Germantown Aux. 125 00	Mrs. G. Logan, Miss Williams, Miss Manderson, Miss Lindsay, Miss E. Tenbrooke Miss E. Deal, Miss S. M., Miss S. S., Miss Lewis, Miss M. Watson, Miss L. Tenbrook, Mrs. Highman,
COLLECTED BY MRS. A. M. MOBRISON FOR MRS. R. C. MATLOCK.	each \$1 donation
	Donations, Mr. A. Jewel
Rev. A. M Morrison, to make Mrs. A. M Mor ison Life Member 50 00	Mr. Rutter 5 00
Miss A. M. Morrison	Mrs. T. Baker
Miss Jeff eys	" H Ward 1 00
Miss Bunning	" Bonneville 1 00
Mrs. Goodwin 2 00	" Logan 1 00
" Vaughhan 1 00	" Bennett 50
Miner 2 00	" C. Deal
" Mar'a Scott. 2 00 M'ss A. M Q. 1 00	Miss Susan E. Dickinson, to make Anna
Sunday school 10th Presb. Ch., Rev.	E. Dickinson Life Member 100 00
Dr. Boardman's 125 00	MRS. WILLIAMS' COLLECTION.
Dr. Allen's Church 7 00	Contributions at meetings held St.
Mrs H. G. Ludlow, Troy, N. Y.,	Matthew's Epis. and Central Presb.
collected by Miss H. Dillaye 25 00	Churches, through Miss Brittan 45 00
Kardoos sold by Miss Dillaye 18 00 Mi s Holland, collected by Miss	Kardoos 30 00
Dillaye, additional to make Mrs.	Cash, a Friend 25 00
H. A. Boardman and Miss Stillé	MISS LOWBER'S COLLECTION.
Life Members 100 00	Miss V. Earpe 5 00
"Scraph" B'd, from Miss Bonney, as	Mrs. Earpe 1 00
col'd by Miss Scraph Deal.	Miss Lowber
NAMES OF CONTRIBUTORS.	" Stroud
Mrs. T. Shepherd, Mrs. Adair,	"Anna Stroud
Mrs. Bellows, Mrs. Reed,	E. A. Pierce
Mrs. C. Deal, Mrs. T. Baker,	
Mrs. Wm. Adair, Mrs. G. Taylor,	\$920 50
Mrs. Bi kenbine, Mrs. Blackley,	Anna M. Kennard, Treasurer.

# Receipts of the Albany Branch Woman's Union Missionary Society, from Dec. 10, 1869, to Feb. 2, 1870.

•				
Mrs. Dr. Clark, being additional amount of annual collection Mrs. Jacob G. Sanders for scholar-	\$10 00	For "Links," from "Persis" Mission Band, by Mrs. S. A. Bayeux, collector	7	50
ship, "Kitty" memorial, by Mrs. Dr. Clark	80 00	formed Church, Bethlehem, by		
The "Mosaic" Band, of 2nd Reformed Church, S. S., by Miss H.		Miss Babcock, collector From the sale of "Kardoo"	23	00 50
F. Douw, collector	21 13	Mrs. Wm. H. McClure, for "Family	•	30
Miss Margaretta Van Renselear,		Band"	20	00
Box 189, Albany P. O., for "Links" Ladies of Congregational Church, by	50	"Truth-Bearers" of 2nd Reformed Church, S. S., by A. S. Lansing,		
Mrs. E. L. Mallory, collector	15 00	collector	20	00
McClare Family Band in memoriam of "Little Harry"	20 00	Mrs. Thomas McGraw, of 1st Reformed church	30	00
Ladies of the 4th Presbyterian Church		Mrs. McGraw for "Links"	-	50
to constitute Mrs. Dr. Darling a Life Member, by Louise C. Hun-		Mrs. C. V. R. Berry, of 1st Reformed Church, for "stephen Van Rense-		
tington collector	50 00	laer" Band	20	00
"Persis" Mission Band, of Pearl St. Baptist Church, by Mrs. S. A.		\$	 295	13
Bayeux, collector	20 00	SARAH R. TOWNSEND, Treast		



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